

the anglican digest

AUG 27 1985



TRANSFIGURATION A.D. 1985

THE COVERS: The Transfiguration of Christ on Mount Tabor is symbolized on our front cover; while our back cover has a view of the Peace Shrine in The Church of The Transfiguration, New York City, famed as "The Little Church Around The Corner."

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the anglican digest

A miscellany reflecting
the words and work of
the faithful throughout the
Anglican Communion.



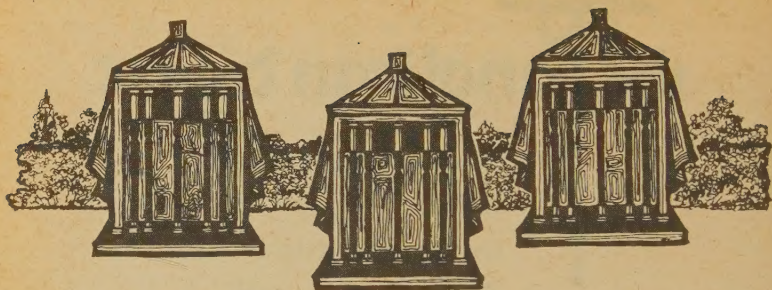
THE NEW IMAGE

“AND AS JESUS WAS PRAYING, the appearance of his countenance changed.” We observe the birthday of the Christian Church at Pentecost, and in honoring the saints, we rightly keep the day of their death as their “birthday” into their new and fuller life. Furthermore, the Church has observed the Feast of the Annunciation as the conception of Jesus, just nine months before his birthday at Christmas.

IS IT TOO FANCIFUL to see the glorious Feast of the Transfiguration, occurring rather strangely as it does in August, almost nine months before Pentecost, as the feast of the conception of the Church? With “two or three gathered together” and with Jesus in the midst, we know we have the quorum of Christ’s Church. The cloud “overshadows” them, as surely as the Holy Spirit overshadowed Mary at the Annunciation.

IF SO, the renewal of the Church will always occur when, “overshadowed by Holy Spirit”, Christ’s faithful people pray in and with the Risen Christ to the Father. Then the image of the church *will be changed*,—not so that it becomes more acceptable to the world, but so that it is made truly acceptable to the Father: recognizable “at last” as the Body of Christ, incarnate, transfigured, broken, raised and glorified.

—The Rt Rev’d Michael Marshall, *Episcopal Director*



THEY SAW HIS GLORY

THE TRANSFIGURATION OF CHRIST, witnessed by St Peter, St James and St John, and commemorated on 6 August is described in the Gospel according to St Matthew (17:1-13), St Mark (9:2-13), and St Luke (9:28-36): the Collect, Epistle and Gospel for the Day are set forth in the [1928] Prayer Book on pages 247-249.

The Transfiguration was a great day in the life of our Lord, for it amounted to the actual revelation of His divine Sonship: and it was a great day for the three Apostles who were with Him then, for they not only beheld Him in glory, but were also prepared for the Agony and the Crucifixion to follow.

For us it is a revelation of the glory of the risen members of His Body, the Church, and it points to a change that will take place in us

at His Second Coming. Just as the Three beheld Him in glory, so shall we: just as He reflected the glory of God the Father, so shall we.

AT THE TRANSFIGURATION, Moses and Elijah were present to bear witness to Jesus' divinity: henceforth people were to look not so much to the Law of the Old Covenant, *but* to the fulfillment of the Law in the Person of Christ for the knowledge and will of God. "This," said the Voice, "is my beloved Son: hear Him."

In the twelfth century the crusaders saw a Transfiguration Day service in the Greek Church on Mount Tabor (traditional scene of the Transfiguration): they were so well impressed that when they returned home, the holy day was put into their own calendars. It was not generally observed by the

Western Church, however, until the fifteenth century: in 1487 it was regularly established in the English Church.

THE JEWISH TABERNACLE was a portable shrine constructed under Moses' direction during the wilderness wanderings and was held to embody the presence of God in the midst of His people. There was an inner shrine (the "Holy of Holies"); which housed the Ark of the Covenant (the "Holy Place"); they were surrounded by an enclosure in which stood the altar of sacrifice, and the whole was set up in the midst of the camp. When the Apostles saw the glorious figures of Moses and Elijah and the radiant countenance of our Lord, they quite understandably sought to worship all three, and accordingly proposed a tabernacle for each. —*The Anglican Digest*, Summer A.D. 1959.



PREMILLENNIAL SCHOLARS see in the Transfiguration event all the essential features of the future millennial kingdom manifested. First, the Lord appears in glory, not humiliation. Second, Moses is pres-

ent in a glorified state representing the redeemed who pass through death into the kingdom. Elijah is also seen glorified. He represents the body of the redeemed who will come into the kingdom by translation. Peter, James and John, the *unglorified* disciples, stand for Israel in the future kingdom. The multitude near the mountain's base represent every nation of the world who will enter the kingdom after it is established over *all* Israel.

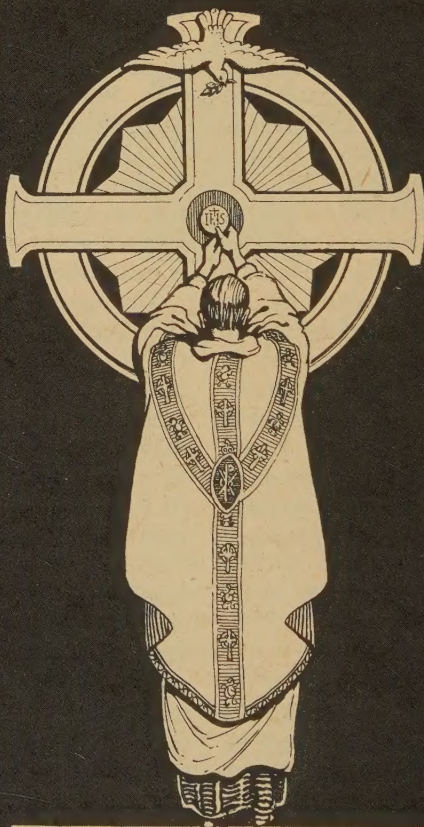
The scene as a whole prefigures the second coming of Jesus Christ—in glory—to establish His Kingdom, or in the words of Christ, predicting the event: *the Son of Man coming in His Kingdom* [St Matthew 16:28]. Peter's comment [II Peter 1:16-18] seems agreeable with this interpretation.

CHRIST'S PREACHING of the kingdom was fast approaching its end. The King would be rejected and crucified. So, it became necessary to encourage the disciples to expect the Messianic Kingdom in fulfillment of all the covenants and promises made to Israel in the Old Testament. Transfiguration gave them assurance. —adapted from *Unger's Bible Dictionary*.

HARD / SOFT

As we get closer to God, there are times of trial and testing. We can tell if we are clay or gold by how we respond. If we are clay, we become hard; if we are gold, we melt and flow with God's purpose.

—St. Mary's Church, Crystal Lake, Diocese of Chicago, Illinois



THE DOVE

*The Parish Bulletin of St Columba's Church and Retreat House,
Inverness, Diocese of California.*

AN ATTITUDE OF HEART

By David M. Schofield



IN A LETTER that arrived not so long ago, a very special friend wrote: "Recently I have chosen to assume total responsibility for my life. In this way, it is impossible ever to be a victim. And I am also praying to possess the capacity to reject responsibility that is not truly mine. There is a risk to independence. I also have been realizing that the basis to my reactions to rebuffs, minimizing, being treated without respect, etc. is my ego. That's what keeps getting hurt...and that wanting *nothing* from *anyone*, and accepting all in Jesus is the key.

"I read somewhere the following lines that stay with me:

Come out of this little room and
inherit your vast mansions.
The whole place is yours.
Forget your prideful unworthiness.
Come with Me, and inherit the
kingdom prepared for you from
the foundation of the world."



THE LINES, of course, are a re-working of those life-giving words of Jesus who forever seeks an entrance into our hearts where, when He is master there, He breaks down the hardness and opens us to possibilities we may have scorned previously.

Writing centuries before Christ, the prophet Jeremiah cries out:

The heart is deceitful above all things, and desperately wicked: who can know it?

And the Lord answers:

*I the Lord search the heart,
I try the reins, even to give every man according to his ways,
and according to the fruit of his doings.*

—Jeremiah 17: 9,10

The searching process, when it begins, is painful. We are visited with doubts about our worth, and we may look with a growing dismay at the failures, the hurt, and the stumbling we have caused others to experience.

IF, AT FIRST, when seeking the Lord we grew angry and impatient... waiting for Him to break

silence, once the revelations begin... we might be willing to trade them for the times when the worst complaints we had concerned our lack of inspiration. If we suspect—even for a moment—that the glimpses we are having of our “heart condition” come from God, we may find the courage to keep our gaze steady and voluntarily choose to follow wherever the Spirit leads. In this moment the first sense of God’s freeing hope strengthens us. Ink-lings of what David the Psalmist describes occur to us:

*...but the Lord was my stay.
He brought me forth into a large place; he delivered me,
because he delighted in me.*

Psalm 18:18,19



This is no enemy that is doing this to me! This is love! Encouraged, we trek onwards...still uncertain about what is yet to be uncovered...and wondering if we shall be able to handle any more truth if it continues to prove this painful. Self with all its disguises is being-unmasked. Things that only a short time ago we might have been

prepared to justify or excuse ourselves for doing... or failing to accomplish...are seen for what they are: blocks to the Lord's continued working in us and grace.



THE PROCESS OF conversion is going on...but it has only begun! In the early stages, it isn't really conversion. It is conviction...a very different thing, by the way, from condemnation! The Holy Spirit doesn't condemn. That would be to reject us and cause a general paralysis within us. Instead, love seeks to reveal only that which it intends to forgive, restore, or heal. Conviction is that unique activity of the Lord within us Who joins Himself to our human spirit and enlists our co-operation and eagerness to deal with whatever has come to the light. No amount of accusation or pressure from the outside is equal to the gentlest proddings of the Holy Spirit within! We can always defend ourselves from what comes against us! But, when the urge comes from within, we are restless until we have dealt effectively and in God's way with whatever is offensive to *Him*.

Once we have come *this* far, able to be concerned with God's thoughts and ready to take seriously how *He* views us, we have moved to the very borderline of conversion. Our eyes are no longer riveted on ourselves! Our desires and motivation include the Will of the Father...and the interior landscape of our lives is now peopled with the needs, goals, desires, and destinies of others. Perhaps, for the first time, we are in a position to ask, "What am I truly living for? For myself, or for something so much bigger, so much more worth devoting my life to?" Frank Buchman put it in terms of unselfishness. As Roland Wilson, speaking about Buchman once said: "Absolute unselfishness challenges the grab and greediness of life, but Buchman *always* says it as CHANGING LIFE'S CENTRAL AIM AND MOTIVE. What are you living *for*? What is your nation living *for*? *That* was his question. Selfish men and selfish nations can drag the world to total disaster."

CONCERNED WITH WHAT he saw taking place all around him in



Germany in the 1920's and 1930's, Eberhard Arnold challenged his contemporaries with:

"I believe that a radiation really went out from Jesus, that people accepted it with real thankfulness for their personal salvation and healing; but then they were *satisfied*. Their longing cooled off, and they were happy to be on the way to salvation, whereas *that* was only the start. ...People seek confirmation of such grace as they have already experienced. Instead, they should say: 'This personal experience is given to me to help me find clarity about the complete Christ and God's Kingdom, a clarity that will make my life part of the life for His Kingdom.'"

"If in all we do we have no other goal than this: that His Kingdom come, that His will be done on earth, then our prayer will be answered. (Matt. 6:33) God will prove greater than our hearts can grasp. Much more will happen than we dare put into words. His answer will surpass our boldest prayer. And so that we may be sure it is God Who does it all, it will happen while we are yet praying or even before we have spoken our prayer. (Isaiah 65:24) Anyone who knocks at God's

door and seeks God *alone* will receive what he asks for before he knows it. (Matt. 7:11) Let us ask God to send forth His Spirit with renewed authority. New thoughts must break forth from the depths of God's heart that go far, far beyond our human thoughts and weak notions. Let us pray for God's mighty deeds, deeds that are completely independent of us human beings. Our prayer is that His rulership really break in, that His love be revealed, that His Kingdom become visible, ready for the Holy Spirit and Christ to descend. To this we will give ourselves, even if it costs us our lives. We will pledge our lives that this may come about for the deliverance of all nations."

HERE IS CONVERSION! Here is that wonderful invitation that comes from Jesus both accepted and acted upon...a turning of life TOWARD the light, even more than it is an inspection of and turning from the darkness within. Here is the opportunity afforded to each one who welcomes Him, in whose kingdom, life begins WITHIN us, in our hearts, but can never be contained.

—The Rev'd David Mercer Schofield, Rector of St Columba's Episcopal Church, Inverness, Diocese of California

MORE Revisited

ONE YEAR AGO, in the Transfiguration, 1984, issue *The Anglican Digest* paid a neighborly visit to our nearby Ozark friends, the Mission for Outreach, Renewal and Evangelism, popularly known throughout the Church as MORE.

Established in 1975, MORE is affiliated with the Episcopal Church and is chartered to "propagate the historic Faith, train evangelists, lay and clergy, and to assist in the restoration of the Church's ministry of healing". MORE's ministry is highly diversified. In addition to teaching sessions, conferences and retreats at MORE's mountain-top facility at their Ozark home, preaching, teaching and healing missions are conducted in Episcopal churches throughout the U.S. and England. To date more than 250 events of this kind have been held.

The seminars at MORE in their current summer schedule conclude in August. Led by Church leaders, such as the Bishop of Eau Claire, William C. Wantland, MORE's newly-elected Episcopal Director,

the Rev'd and Mrs John F. Wyatt, MORE's founders, and others, the sessions feature a wide range of subjects.

Early summer saw the forward-looking appointment of a new Executive Director at MORE, the Rev'd Robert C. Snyder. A former Vicar and Dean in the Diocese of West Missouri, a Nashotah House graduate, Snyder has a number of diocesan and Cursillo assignments to his credit.

The ministry at MORE is advancing.—

Robert C. Snyder





A BESETTING SIN

LITURGICAL RENEWAL has long been with us; clerical and lay appreciation of the subject has greatly improved; and yet something still seems amiss in our attitude toward liturgy. In the midst of our varying Episcopal liturgies we continue to fulminate about which rite should be celebrated and which style should be followed. Apparently diversity has contributed to confusion *and* consternation, but there may be a way to enjoy and appreciate our Episcopal diversity in liturgy.

In 1779 G. E. Lessing wrote a dramatic poem entitled "Nathan the Wise" which spoke of religious humanity in life. Nathan, a Jew with three sons, owns a magic ring which makes him pleasing to God and to man. Nathan solves his dilemma of not knowing which son should inherit the ring by having two copies made. He then gives each son a ring with the instruction to live as if he owned the real ring. Lessing's purpose was to value "humanity" when confronted with the competition of Judaism, Chris-

tianity and Islam. Granted, Nathan achieves his purpose through a noble deceit, but the tale of the three rings suggests a moral for our present liturgical situation.

CURRENTLY WE HAVE a diversity of Episcopal texts: the 1928 and 1979 Book[s] of Common Prayer and even the American Missal. We also have a diversity of architectural settings for the liturgy *and* a diversity of personal responses to the various elements of the liturgy. The different texts offer a variety of rites and liturgical combinations, while ecumenical celebrations of the Eucharist broaden the spectrum. Added to this textual pluralism is an accretion and invention of ways of "doing the Eucharist" with priest and laity admiring various manuals or liturgists (e.g. "Ritual Notes", Percy Dearmer, "An American Usage"). More recently one sees the influence of Hatchett's "A Manual of Ceremony for the New Prayer Book" and Michno's "A Priest's Handbook" which contain a veritable catalog of liturgical variety with old and new methods of celebrating juxtaposed. One critiques all of these methods according to preference for simplicity or so-called natural symbolism or fidelity to some reconstructed, idealized period in Church history. These critiques often embody the selective taste of a seminary liturgist and his followers. Today, for example, one

generally avoids the practices of the medieval church and has little use for an east-facing altar. But one does exchange the Kiss of Peace which is *not* a "kiss" as known from biblical and historical sources. One may also signal the Liturgy of the Word by various means and from various places. Furthermore, an almost mandatory Offertory procession separates the Liturgy of the Word from the Liturgy of the Table. Proponents of any of these liturgical points are zealous to promote and preserve the "preferred" way. One seldom encounters a tolerant attitude from one liturgical approach toward another, and how one discerns reason and charity in these attitudes remains a confounding instead of an illuminating mystery.

FOR INSTANCE, one may observe three "sons" of varying liturgical persuasion in the current liturgical scene; but one is uncertain if any *one* heir is living up to the standard of pleasing God as well as



men. Where is the truth of our much touted statement: "In essentials unity, in non-essentials liberty, in all things charity"? We forget that the early and medieval church taught us diversity and richness of liturgical heritage. Fidelity to liturgical history challenges us to treasure liturgical wealth; fidelity to the Gospel demands that we remember that proponents of a particular rite, book, or ceremonial *are* indeed Christian! Ideally, liturgical diversity ought to be an occasion for acknowledging genuine concern, zeal, or enthusiasm for the liturgy of our church. What we should seek is a perspective which helps us appreciate not plurality, which implies unrelatedness, but diversity, which stresses the unity of books, rites, usages, etc. There is little justification for monolithic liturgical positions, but neither must there be a claim that the rite and ceremonial are superficial, a matter of indifference or an expression of a relative truth. *Far from it!* In our fulmina-

tions, however, we may have crossed the subtle line which separates veneration from adoration. We may have enthroned the 1928 or 1979 Book of Common Prayer or the process of liturgical renewal itself, that is, the rites and ceremonies, instead of the holy and immortal God. While denigrating other Christians for biblical idolatry (bibliolatry), we are idolizing our prayer books. Would it not be better to treat our books and varying liturgical expressions as if they were the rings of Lessing's tale?

THE FUNDAMENTAL PURPOSE of liturgy, after all, is mimetic; that is, an imitational representation of Jesus' words and acts (*anamnesis*) for our partaking of His unique sacrifice, resurrection, and ascension. Liturgical words and acts are pedagogical. This means that we are to teach and impart the loving and living deeds of God toward humankind; in so doing we the Church employ differing pedagogies or teaching methods. And since there is no one original text of the Eucharist, one can hardly be fanatic about a specific body of prayers. If we are intolerant of diverse liturgies within our church, our ecumenical stance can scarcely be honest and healthy. One may, however, have a very definite preference. But we dare not change the "beauty of holiness" into the holiness of beauty, break the second and third commandments and thereby make the



liturgy an occasion of sin instead of worship. For instance, one doubts whether in the scheme of salvation the Holy Trinity accords the standing or kneeling posture in prayer a high priority! If we merely squabble over the rites and ceremonies, we turn the liturgy into a human and introverted estheticism; we pervert Jesus' precious gift as we adore *ourselves* in our own liturgical machinations instead of worshipping *His* Presence in *His* liturgy.

SINCE WE DO in fact have liturgical variety in our church, perhaps we may realize that we also have a diversity of Episcopal liturgical vocations. Can one congregation not embody renewal joy, another solemn joy, another penitence? Can one not use the missal, another the 1928, and yet a third the missal along with combinations of Rite II? Or do we invite the ironic judgment of liturgical narrowness by being unable or,

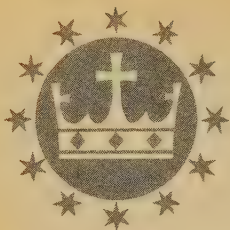


perhaps more likely, unwilling to tolerate diversity in Episcopal liturgy? If we do not even live up to the philosophy of Lessing's tale, we surely are not living up to the Gospel; and our sin against our liturgically-differing neighbor is quite simply sin against God, against Jesus the Christ and the Lord of the liturgy.

—The Rev'd Lewis Warren, Rector, St Andrew's Episcopal Church, Scottsbluff, Diocese of Nebraska.

THE SIGN OF THE CROSS

I have signed this page, as I am occasionally wont to do, with a cross after my name. Often priests sign their names thus, and bishops with a cross preceding their names. I do not ever recall receiving a letter from a lay person with the cross marked before, after, above or below the name. I wonder why? Each of us, in baptism, has had the cross signed on our forehead and been marked as Christ's own forever. The sign of the cross, whether in writing or made on one's body, does mark us with expectations and prospects for life which are distinctive. I wonder if we understand this.—The Rev'd C. Parke Street, Rector, St Augustine's Episcopal Church, Diocese of Washington [D.C.].



FIVE RULES

For A Rich and Fruitful Life

For Jesus' sake LOSE

your life and everything that makes life worth living for you, and you will win the abundance of a fulfilled life in and out of God. Never forget that real life lies in sacrifice. For only insofar as your life is a sacrifice out of love for God will it bring fruit here and in eternity. Therefore, do not let any opportunity to sacrifice escape you.

For Jesus' sake DENY

yourself and say to your ego and all its demands: I do not know you and I do not want to have anything to do with you, my ego, and your demands. And then you will experience that God knows you and is concerned about you. And your fellow men will also be concerned about you, and you will in truth receive what you desire—now separated from your ego, which made you dependent and unhappy.

For Jesus' sake FORSAKE

in spirit ever anew the things your heart is attached to on this earth—people, work, possessions, things, money and you will experience that you will receive a hundredfold from the hand of God and this will make you happy. Love and joy in people, fulfillment in work, goods of this life which you need He will give you—and in addition eternal, divine life which will fill your heart with overflowing joy and peace. But those who do not want to forsake and lose will stay poor.

For Jesus' sake GIVE AWAY

ever anew from your storehouse of treasures on earth which your heart would like to cling to—including rights, privileges and honor—and you will not only have a treasure in heaven which will make you happy for all eternity but also here on earth you will be independent of what the world has to offer you in the way of privileges and honor. Yes, you will harvest His pleasure and His love. You will be honored by Him and be happy.

For Jesus' sake FORGIVE

with your whole heart ever anew. Be careful that you do not keep account in your heart of anything that has been done to you or said to you. If you forgive, you will experience the greatest thing: the forgiveness of your sins. Choose peace even if it means giving up your rights. Insisting upon being right and quarreling are the enemies of Christ. If you overcome them through forgiving love, you will be the friend of God and filled with peace.

—from the writings of The Evangelical Sisterhood of Mary,
Darmstadt, West Germany.



A RECTOR'S ADDRESS



TO THE PARISH



HERE'S A QUOTATION from Alexander Pope which has always been a sort of maxim of mine. It says this: "Be not the first by whom the new is tried, nor yet the last by whom the old is laid aside." What I like about those words is their warning not to miss the present time of our lives. The constant pursuit of everything new is an escape into the future, and that's one way to miss the present. Never letting go of anything old is simply the opposite way of doing the same thing. And this is a particularly strong admonishment to a parish church, because there is a kind of heresy in disregarding the time God has given us. "Be not the first by whom the new is tried, nor yet the last by whom the old is laid aside."

TODAY I WANT to share with you a terribly deep concern I have about worship in our parish. Part of my concern is that the Episcopal Church's Prayer Book is now over five years old, and almost half of our people have never so much as held it in their hands, with a few exceptions such as Christmas and Easter and the Bishop's visitations for Confirmation. Our problem is that some of our people are settling into a habit of worshipping differently from the rest of the Episcopal Church, and the problem is worsened by the fact that some of those same people have begun to enjoy their separation from fellow Episcopalians. Still the greater part of my concern is that the use of different worship forms here at the Church of the Incarnation at different times on Sunday mornings, which is something we began as an attempt at unity among us, has done absolutely nothing to effect unity. Quite to the contrary, I am satisfied that our different kinds of worship have intensified a polarization here which must leave our Lord Himself wondering if we understand what the purpose of worship really is.

DEAR ONES, the time has come to correct our entire understanding of worship from something we do to please ourselves, to that which we do to nourish ourselves, and the essence of spiritual nourishment is not so much doing what we enjoy as it is doing what the whole church has agreed in love and peace to do in the present time. To reach a decision on that which is right for our parish, and by *that* I mean right for our spirituality, I have sought the advice of many, many people, and as you might expect, their suggestions have been without consensus. Yet even without consensus this decision is not entirely my own. Our Bishop fully supports what we are going to do. So do our retiring and incoming senior wardens. Let me tell you also that I have prayed about this decision more fervently than any I have made in all my priesthood. And I am confident of what I hear from my prayers. Our Lord wants for us exactly what He wants for His whole church, and that is what He Himself prayed for—

“that they all may be one”. How we shall achieve that is by becoming one in worship *in order* to become one in spirit.

To put it very simply, the 9:00 Eucharist on Sunday mornings is going to be duplicated at 11:15. There will be more time at 11:15, so brevity won't be so important as it is at 9:00, but everything else will be the same. We are going to become one in spirit, and we begin right now.

OUR WORSHIP is going to be a conservative use of Rite I. The only times we plan to use Rite II, just as we are already doing, will be for Baptism, Confirmation and Marriage for which there are no Rite I settings. The 1928 Book will remain optional for funerals, and we shall use it when we take the Sacrament to the hospitals, to our shut-ins and to the nursing homes. As a special ministry to our older communicants, we shall also continue our Christmas Eve noon Eucharist from the 1928 Book. We shall continue to offer Morning Prayer on Sundays at 8:30, and Evening Prayer on Sundays at 12:30, both continuing as Rite I worship forms.

ONE THING MORE. I believe you and I are called to enter this new time of our life together in love, and with thanksgiving for God's gift of the present as well as the past. Our call is to become one in spirit and to worship God in a way which is acceptable to Him. The time has come to stop talking about what is acceptable to us. What is acceptable to the God of love is a heart which is devoid of everything but love; and what is acceptable to our Lord, who is the Prince of Peace, is a church which is at peace.

—The Rev'd Paul W. Pritchardt, Rector, Church of the Incarnation,
Diocese of Dallas [Texas].

BE YE SEPARATE, SAITH THE LORD

The monk is not fundamentally different from any other Christian. All Christians are set apart by God. Although a Christian must be a participant in the social order in which he finds himself, he must, as a Christian, be critical of that order. Since it is inevitable that any social structure will fall short of the Kingdom of God, he must be open to a vision of a social order that would be closer to God's will.

—*Abbey Letter*, St Gregory's Abbey,
Three Rivers, Diocese of Western Michigan



AN INSTITUTIONAL CHURCH

A CHURCH BECOMES institutionalized when its members are related primarily to it as an institution rather than to Christ.

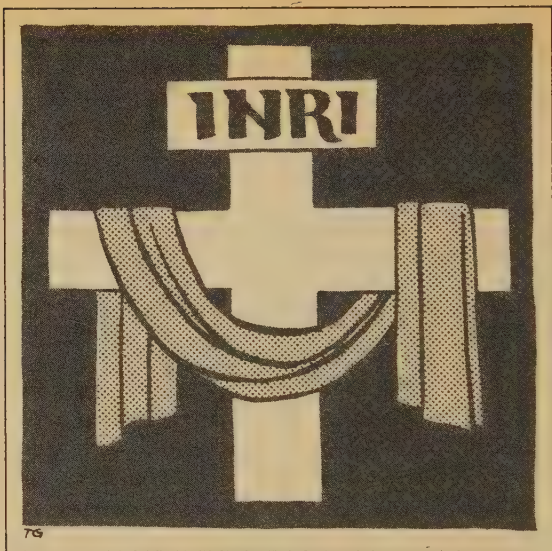
A CHURCH BECOMES institutionalized when its primary concern is turned inward and its chief concern is with its existence, not with its reason for existence.

A CHURCH BECOMES institutionalized when means become ends and ends become means or, to put it bluntly, when it gets the cart before the horse.

A CHURCH BECOMES institutionalized when it becomes more concerned with the correctness of belief than with the quality of living that belief demands.

A CHURCH BECOMES institutionalized when form replaces the Spirit, when the Spirit is lost and only form remains. Form is acceptable, but not having the Spirit is not acceptable. A church is either alive by the Spirit as a part of the body of Christ or it is dead.

Richard Thomas, Superior General,
Brotherhood of St Gregory,
in *REFRESHMENT*, a publication of
The Episcopal Center for Evangelism.



ON THE PEACE



THE KISS OF PEACE in the Holy Eucharist is perhaps the most misunderstood and misused (and least instructed by the clergy) aspect of the Liturgy. So many Episcopalians use the Peace as an opportunity to say "hi" to their neighbors in the pews. In many parishes the Peace has become a "hug-in", or "Howdy Doody Time"! Often one hears such comments as: How are you? Good Morning! Hello!, etc.

I believe the Kiss of Peace is prayer. It is the Peace of God in me greeting/acknowledging the Peace of God in you. The Peace is strategically placed at the conclusion of the liturgy of the word (scripture readings, sermon, creed, prayers for the people, confession, absolution, peace). We hear God's word, pray for ourselves and for the world, receive His forgiveness for our sin, and then we exchange Christ's presence in each of us, prior to our moving to the next part of the service, the liturgy of the table (altar), where we are fed sacramentally.

The most personal and powerful experience I have *ever* had in exchanging the Peace came about six years ago, when the Most Rev Michael Ramsey (retired), the 100th Archbishop of Canterbury, visited St. David's Church, Topeka. One could see this man was praying deeply when the congregation passed the Peace. When I exchanged the Peace with him, he took my hand and repeated over and over: "The Peace of the Lord be with you. The Peace of the Lord be with you."

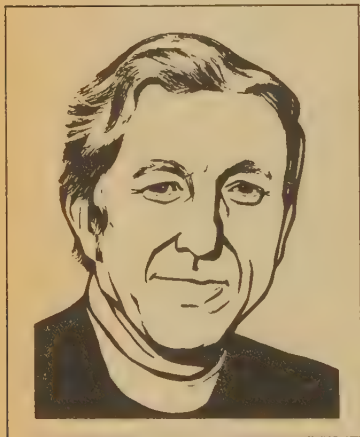
I FELT THE LORD'S PEACE pass into me, and literally my spirit began to dance! It was an experience I shall *never* forget. At that moment I suddenly understood the Peace. It is *not my* peace I pass, but God's Peace. If you and I are to receive Christ in the Sacrament of the Altar, we must first acknowledge God's presence in us. In doing so, we then fully commune with Him at His table.

I know many St David's parishioners have difficulty with the Peace. If you are one who does, let it become a prayer for you. Pass the Christ in you to someone else, and see if Christ's Peace is returned to you! May the Peace of God which passes all understanding be always with you.

—The Rev'd Talbot James Bethell, Rector
St David's Episcopal Church, Austin, Diocese
of Texas in *The Texas Episcopal Churchman*.



ONE OF THESE four men will most likely be the one whose names of the nominees have been known to the Church by the Presiding Bishop. That will take place on Sept. 11, 1985.



**BISHOP EDMOND BROWNING
OF HAWAII**

The Rt Rev Edmond Lee Browning, 56, has headed three dioceses: Okinawa, Convocation of American Churches in Europe, and Hawaii. Born in Corpus Christi, Texas, he is a University of the South graduate and served two Texas parishes before he volunteered for overseas assignment and went to Okinawa. He became in 1974 executive for National and World Mission at the Episcopal Church Center, New York City. He is the author of "Essay on World Mission".



**BISHOP WILLIAM FREY
OF COLORADO**

The Rt Rev William C. Frey, 55, has served in many Central American nations, and was Bishop of Guatemala, El Salvador, and Honduras. His pleas for ending violence in Guatemala led to his expulsion from there in 1981. He is a Waco, Texas native, a University of Colorado graduate. His early ministry was in Colorado and New Mexico. He was teaching at the University of Arkansas and headed the Episcopal Student Center when he was elected Bishop Coadjutor of Colorado in 1972.

G BISHOP IS ...

Bishop of the Episcopal Church. This is the first time that hops emerge from the executive session at which they elect *News*, Diocese of Connecticut.



BISHOP FURMAN STOUGH
OF ALABAMA

The Rt Rev Furman C. Stough, 56, is a Montgomery, Alabama native, and except for three years as an Okinawa missionary served his entire ministry in his home state. He became Bishop of Alabama in 1970 and holds degrees from the University of the South, Sewanee, Tennessee, where he has served as chancellor. He had been an Army chaplain in Japan and later an Army Reserve chaplain. He has been on boards of the Episcopal Radio-TV Foundation and the Presiding Bishop's Fund for World Relief.



BISHOP JOHN WALKER
OF WASHINGTON, D.C.

The Rt Rev John T. Walker, 59, was born in Barnesville, Georgia, and had his early ministry in education, serving at St. Paul's School in New Hampshire and spending a year on the faculty of the Bishop Tucker Theological College in Uganda. He became a canon of Washington Cathedral in 1966 and in 1976 was elected diocesan. He is the founding chairman of the Urban Bishop's Coalition.

—*The Mission Bell*,
Diocese of El Camino Real

ONWARD

Ever

onward



THE MAIN BUSINESS before the Chatterton Diocesan Synod was the controversial proposal to incorporate the works of Enid Blyton into the Bible, General Synod having asked all Diocesan Synods to give careful consideration to this "as a matter of urgency". It certainly gave rise to an interesting debate.

Professor Daniel Junkets of Stretchbridge University had been specially invited by the Bishop to explain the thinking behind the suggestion, which had come in the first instance from the Special Commission of Secularization, Communication, Criminology and Gardening set up by the Archbishops (A.S.C.S.C.C.G.). Their Special Report *Noddy in Bibleland* (SPCK, £15.50), had been circulated to all members of Synod.

THE REAL ISSUE, the professor explained, was one of human rights, progress and ecology. The Church ought to be in the vanguard of progress towards complete human equality; and yet what do we see? The Church's thinking dominated by first-century minds. A position of exceptional privilege and honor accorded to people whose only qualification (apart from being Saints) was to have been born nearly two thousand years ago. It was hard to see how such elitism could be justified in this day and age. Indeed, the New Testament itself did not encourage Christians to suppose that nothing should be done for the first (or the hundred-and-first) time. Professor Junkets asked members of Synod to lay aside all presuppositions based on belief, tradition, etc., and ask themselves fairly and squarely, straight from the shoulder, with no holds barred, this simple question: Is there any fundamental reason why the works of Enid Blyton

should not be included in the Canon of Scripture? (He did not wish to influence their decision, of course, one way or the other.)

THE REV'D D.T. DODDERING, former Rector of Much Dithering, said that while he could see the ecological point, he felt that this would be a radical departure from tradition, and he was not sure that the Chatterton Diocesan Synod really had the authority...(cries of "Shame"). Ms Unity Forrawle, speaking as a member of the Diocesan Ecumenical Committee, made an impassioned plea to Synod not to act unilaterally, but to consider the effect on our relationships with other Churches, which were not yet ready to accept new books of the Bible. But the *speech of the day* came from the recently appointed Deputy Assistant Diocesan Youth Officer, the Rev'd Will Affergoe. No doubt, he said, the Roman Catholic, Orthodox, Old Catholic, Methodist, United Reformed, Baptist, Scottish Presbyterian, Pentecostal and other Churches would be unwilling to accept the new Canon of Scripture. But do we need to consider these people? We do not yet have unity with several of them. No, let the Church of England give a lead, so that others may follow! As for the argument from tradition; many early Christians opposed the Baptism of Gentiles, and so today we find backward-looking and, yes, selfish Christians opposing every step along the road of progress towards meaningful relevance in the rapidly-changing society in which we live. Nevertheless, the Church must be dragged, kicking and screaming, into the twentieth century. We are all guilty.



MRS VERA WHOOLLEY, another member of the Diocesan Ecumenical Committee, asked why it could not be possible for those who do not wish to accept the new Scriptures simply to continue reading the old Bible, while allowing others to canonize the new.

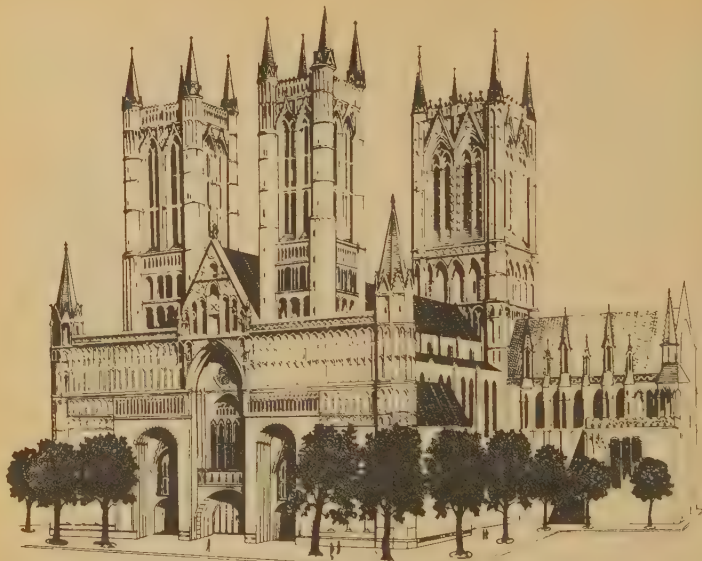
Voting was by houses. The Laity approved the motion "that there are no fundamental objections to the inclusion in Holy Scripture of the works of Enid Blyton" by 597 to 5. The house of Clergy was more evenly divided: 29 in favor, 28 against. The Bishop voted in favor.

—Saul Lize in *Anglo-Orthodoxy*, a publication of the British Anglo-Orthodox Society.

A HORTICULTURAL NOTE

One local parson has his garden illuminated after dark . . . so he can watch his phlox by night.—*The Welsh Churchman*.

*Lincoln Cathedral, in England, begun in 1072
by Remegius, first Bishop of Lincoln,
took 600 years to complete.*



THERE IS A GLORIOUS FUTURE

By the Rt Rev'd John C. Bothwell

Christ's Church Cathedral, Hamilton, Ontario, began marking its 150th anniversary on January 1, 1985 with a magnificent celebration of the Eucharist attended by hundreds of people. This is Bishop Bothwell's address for the occasion.

IN THE BIBLE, there is a pathetic story of a king who was panic-stricken about the future. According to this story, King Saul had lost faith in God and in himself and now, faced with a powerful enemy, he set out to do what he had consistently forbidden others to do—consult a psychic medium.

SO HE DISGUISED himself and, at Endore, Saul persuaded a certain witch to conjure up the recently deceased Prophet Samuel. And the King Saul said, "I am in great distress. God answers me no more. Therefore, I have summoned you to tell me what to do."

According to the story, that whole process ended in tragedy. You can read the story for yourself in Chapter 28 of I Samuel. But in the face of all the troubles of the world today, many of us identify with that king's desperate request—for we too are in great distress. God seems to answer no more. *Please, someone tell us what to do!*

What is a person, or a nation, or a church, supposed to do when the world is changing so rapidly, and the future seems so very uncertain? Some people hope that the future will be very much like the past.

For, thankfully, the past was splendid! Since John Gamble Geddes arrived in 1835 to begin his new mission for the Diocese of Quebec, God has been good to Christ's Church congregation!

We can speak of many heroes—Owen, Riley, Waterman, Broughall, Bagnall, and Jackson—to name only a few of the deans whose memory lives, though they themselves have died. Or, we can speak of the faith and witness of the legion of laity who have lived out our faith in their daily lives.

OUR HISTORY IS so wonderful it would be easy to fix our eyes on a rear-view mirror, and try to "back in to the future." But the God of the Bible is the God who invites people into an ongoing partnership. God wants us to make choices for ourselves about the future, even if we make some mistakes, as indeed our foreparents did, too.

Ours is not a deaf, tyrannical God who controls the future independent of our desires. Rather he has provided for the mystery of human freedom, and He challenges us to decide and choose for ourselves in many ways.

On the threshold of this special new year, we can be certain that God's Spirit will not desert us. But neither will He allow us to opt out of the struggles and agonies which our forerunners must have experienced, too. The future will be like the past in that respect at least! There will be choices to be made, and struggles to endure!

But how different will the future be? Our church has deep roots in the past. And many Anglicans are so far from being radicals that they seem to fear almost any change at all!



CONCERNING CHANGE, please consider a brief passage from the famous author, Alvin Toffler, about historical progress. He writes:

☐ If the last 50,000 years of human history were divided into lifetimes of approximately 62 years each, then there have been before us about 800 such lifetimes;

☐ Of these, fully 650 were spent by humans living in the caves;

☐ Only during the past 70 (of 800) lifetimes has it been possible to communicate in writing;

☐ Only during the past six or seven lifetimes were masses of people able to read;

☐ Only during the last four could we measure time with any precision;

☐ Only in the last two has anyone anywhere used an electric motor;

☐ And the overwhelming majority of all the material goods we use daily has been developed in the present 800th lifetime!

Please note how change begins with agonizing slowness. That is how some impatient ones have perceived necessary modern changes in our church concerning new liturgies, the role of women, lay ministries, and so on.

But as time passes, change accelerates, and then, often more conservative hearts recoil in fear!

BUT UPSETTING AS change may be, it is not the work of the Devil. The God of History controls both its pace and purpose. And, whether it comes too slowly for some, or too rapidly for others, change is as inevitable for churches as for individuals: and it is always perceived as accelerating.

The poet wrote:

When as a child, I laughed and wept,
time crept;

When as a youth, I dreamed and talked,
time walked;

When I became a full grown man,
time ran;

And later as I older grew,
time flew;

Soon shall I find while travelling on,
time gone;

Jesus then grant to me, ETERNITY.

The future is indeed uncertain. It will unfold in continuity, all too rapidly, and perhaps very differently than we can imagine—but still, God reigns!

Now, finally, though God does reign, there are decisions and choices He expects us to make for ourselves!

We may choose to keep our eyes fastened on the rear-view mirror if we wish, and hope against hope that the future will hold more of what we knew in times past;

THINKING THOUGHTS

It does not really matter so much what others think of you; what matters more is what *you* think of others.—Anonymous.

Or we may choose to listen to the prophets of doom: Sit down O people of God, you cannot do a thing...! That's what they say!

Or we may choose to listen to the Word of God, in the Old Testament story with which I began this article.

The conjured image of the Prophet Samuel said to the desperate King Saul, sadly, "You did not obey the Lord... and He will give you into the hands of your enemies." (I Samuel 28:18-19)

You see, King Saul did only what pleased himself, and then prayed for magic deliverance!

BUT GOD PLANS a glorious

future for us, and longs for human co-operation! Sometimes we are not too sure exactly what that means, and sometimes even when our duty is clear, it's hard to love God and other people. But the privilege and responsibility of being, with God, co-creators of our own future is what this anniversary, and this Cathedral Church, are all about. We are part of God's People; therefore let us resolve yet again this New Year's Day to be what we are! —from an address by the Rt Rev'd John C. Bothwell, Bishop of the Diocese of Niagara, Canada, in the *Niagara Anglican*.

IT'S YOUR MOVE

Choose to start beginning to be the person God wants you to be! Start trusting God to make you what He wants you to become in Him!

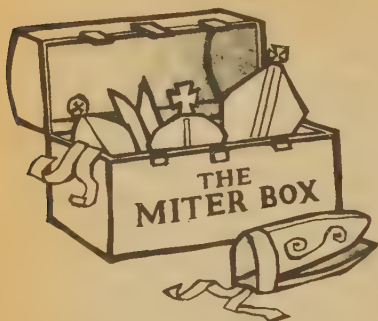
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NEWS BRIEFS OF THE WORLD-WIDE ANGLICAN EPISCOPACY



ELECTIONS AND APPOINTMENTS:

Anselmo Carral, 60, Executive Director, Center for Hispanic Ministries, since 1982, Cuban-born Bishop of Guatemala, 1973-1981, with Episcopal oversight of Honduras for 5 years, has been appointed Assistant Bishop, Diocese of Texas.

Charles Judson Child, Jr., 62, Bishop of Atlanta since 1983, a graduate of Sewanee [1944] and the School of Theology [1947] and member of the school's trustees since 1972, was elected to a six-year term as Chancellor of The University of The South and Chairman of the Board of Trustees.

David Elliot Johnson, 52, Rector, St Boniface Church, Sarasota, Florida since 1976, New Jersey native and Virginia Seminary graduate, who served parishes and universities in Arkansas and Missouri prior to his

call to Florida, was elected Bishop Coadjutor, Diocese of Massachusetts, succeeding Bishop John Coburn in 1986.

William Charles Wantland, 51, Bishop of Eau Claire since 1980, a native Oklahoman with doctoral degrees in Jurisprudence, Religion and Divinity, chairman of the Church's National Committee on Indian Work has also been elected Episcopal Director of Mission for Outreach, Renewal and Evangelism [MORE].

CONSECRATIONS:

Studie Wyman Downs, 37, former Vicar of All Saints, Managua, and a priest since 1979 who was a native of Bluefields and student there, has become the first native-born bishop of La Iglesia Episcopal de Nicaragua.

Wilfred Denniston Wood, 49, Archdeacon of Southwark since 1982, a native of Barbados where he trained at Codrington Theological College, priested in England in 1962 serving parishes, commissions and deaneries, was appointed the first black bishop *in* England, the Suffragan of Croydon.

RETIREMENT:

Edward Walter Scott, Archbishop and Primate of the Anglican Church of Canada, senior primate of the Anglican Communion, ordained in 1942, consecrated Bishop of Kootenay in 1966, Primate in 1971, announced his plans to retire following the Canadian General Synod in June, 1986.

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ACCORDING TO

- The Rev'd Paul Pressler, a delegate to the Southern Baptist Convention in Dallas, Texas: We've seen this time and again, when a denomination begins to consider the Bible with a doctrinal liberalism, they lose their missionary zeal and evangelism imperative.

- The Rev'd Jean Dementi, Episcopal priest and medical missionary for 34 years in Alaska: I think that God means for us to change and grow all through life, right up to the end of life on earth; then I think the change and growth continues on the other side. I'm not

saying that change in itself is necessarily good, but we must be willing to change if it's necessary, and be willing to grow, not holding back because of fear or stubbornness, wanting things to be the same as the good old days. There never were any good old days, ever. God has constant revelations going on for us all the time. To say that things have to remain the same, whether it's a question of the ordination of women or a change in the political process, is being unwilling to look beyond, unwilling to see that it is possible that the intent of the Creator is for this change. To say that is refusing to live.

- The Rt Hon David Bleakley, Secretary-General of the Irish Council of Churches, commenting to the May, 1985 meeting of the Inter-Anglican Peace and Justice Advisory Group: We are embroiled in an 'age of confusion'—a time when we are at the end of an era. Or more hopefully, in Samuel Beckett's phrase, that we are 'between a death and a difficult birth'.

- Aleksandr Solzhenitsyn, Christian and author, writing in "The Prison Chronicles": Do not be afraid of misfortune and do not yearn after happiness. It is, after all, all the same. The bitter doesn't last

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forever, and the sweet never fills the cup to overflowing. It is enough if you don't freeze in the cold and if hunger and thirst don't claw at your sides. If your back isn't broken, if your feet can walk, if both arms work, if both eyes can see, and if both ears can hear, then whom should you envy? And why? Our envy of others devours us most of all. Rub your eyes and purify your heart and prize above all else in the world those who love you and those you wish well.

• Sister Sheila, [deceased] of the Anglican Mission Sisters, who was born and took her vows in England and worked among the poor in New Brunswick, Canada for 30 years: At what time did Our Lord ever have a bank account? It is from the conviction that some Sisters at least are called to share His life of literal poverty, that we have undertaken to live as we do. So often, people have asked us 'But what when you get old?' Our answer is that we shall have to take the same risks that the poor take, and be looked after as other poor women that have no income. They have to do it too often from force of circumstances, and we, quite deliberately knowing what it may lead to, choose to share their lives for our dear Lord's sake. The religious life is a life of entire surrender to Him. We have no fixed ideas of what is ahead of us; only God knows that. We look on ourselves as pilgrims to Missions too

poor to afford Sisters, to lonely places where spiritual privileges are few.

• The Rt Rev'd John M. Allin, soon-to-retire Presiding Bishop of the Episcopal Church, speaking last May in Virginia on the subject of reconciliation: My travels through the Church reveal to me a Church-wide hunger and longing for a renewed call to the Christian mission, to share life with others.

GROWING UP

Maturity begins when we are content to feel we are right about something, without feeling the necessity to prove someone else wrong.—Christ's Church, Baltimore, Diocese of Maryland.

THE RED DRAGON and ST GEORGE'S

Glimpses Into Cordova's Past
-Nicki J. Nielsen-

Historical accuracy, memorable personalities, a railroad, earthquake, fire, struggles and humor add spice to this account of an Episcopal mission in an Alaskan fishing village over the past seventy-seven years.

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IF YOU LOVE GOD



IF YOU LOVE GOD, nowhere will you feel yourself a stranger, because He will be in every region, in the sweetest of all countrysides, in the indecisive limit of every horizon.

IF YOU LOVE GOD, nowhere will you be sad, because in spite of daily tragedy, He fills the Universe with joy.

IF YOU LOVE GOD, you will fear nothing and no-one because you can lose nothing, and all the forces of the Cosmos will be impotent to take your heritage.

IF YOU LOVE GOD, already you have the highest occupation for every instant, because there will not be an act that you do not execute in His Name, either the most humble or the most elevated.

IF YOU LOVE GOD, no longer do you want to investigate the enigmas of life, because you carry them to Him, and He is the key and resolution of the all.

IF YOU LOVE GOD; no longer can you establish with anguish the difference between life and death, because you are in Him and He remains—unmoveable—throughout all changes.



—*Amado Nervo*, translated by the Rev'd George W. Graydon,
St Paul's Episcopal Church, Brownsville, Diocese of West Texas.



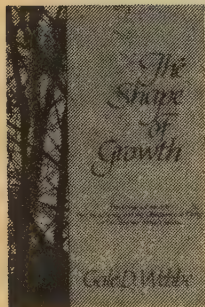
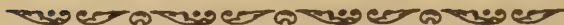
SIGNS OF A HEALTHY PARISH

- ⦿ People are constantly expressing disagreement, and they do it right out in the open.
- ⦿ The Rector is always behind in his work.
- ⦿ The Vestry can never seem to make ends meet financially, and they are forever giving money away.
- ⦿ New groups keep cropping up and bumping into each other over schedules and competing over volunteers.
- ⦿ A number of people miss meetings and insist on spending time with their families.
- ⦿ The choir is filled with a lot of amateurs.
- ⦿ The kids are noisy and all over the place, including worship.
- ⦿ The Prayer Books are wearing out, the Coffee Hour is crowded and confusing, the front door is almost off its hinges, the electric bill is way over budget, and it seems that an awful lot of people have keys and all kinds of groups are coming and going.
- ⦿ The place is full of losers. People who have lost their loved ones, people who know they can't make it on their own. People who are losing, but also finding their lives in receiving and giving a lot of love, for Christ's sake.

In short, a healthy, growing, lively church!

—*St Paul's Epistle*, St Paul's Episcopal Church,
Shreveport, Diocese of Western Louisiana.

WE RECOMMEND



§To spiritually sensitive churchmen seeking proven guideposts on their pilgrimage into the presence of God, that they obtain a new book, *The Shape of Growth* by Gale D. Webbe [Morehouse-Barlow, \$9.95] which sketches an ascending trail on three levels, called "the Purgative Way, the Illuminative Way and the Unitive Way" and shows "that by entering into the Obedience of Christ we become our perfect selves".

**LIFE
INSTEAD**

**DIANE
BRINGGOLD**

stead, by Diane Bringgold [Howard

§To those who have experienced stark tragedy or know someone in desperate need of building anew a life of faith and hope for the future, hasten to purchase *Life In-*

Publishing, 121 N. Fir St, Ventura, CA 93001, \$5.95] and learn how a tragic family-destroying plane crash became a beginning for a new and growing faith.

§To clergy *and* laity, indeed anyone with an interest in religious life of mankind, especially as reflected in times of meditation and the practice of prayer that they seek out an outstanding anthology, *The Oxford Book of Prayer*, Archbishop [retired] George Appleton, General Editor [Oxford University Press, \$19.95] compiled by a contemplative religious community and a dozen collaborators representing main Christian traditions; to be used for browsing, for more structured prayer, for private meditation or for public worship.

THE OXFORD
BOOK OF
PRAYER

GENERAL EDITOR: GEORGE APPLETON

§ To priests, directors of religious education and others responsible for church school teaching, *especially* smaller parishes, that they take steps

o secure information on a curriculum which uses lesson plans based on each Sunday's Gospel Lesson, related to today's life, by writing All Saints Episcopal Church, 6600 The Plaza, Charlotte, North Carolina, 28215 and request information on *All Saints Curriculum*.

§ That all church musicians, choir directors, organists, parish libraries and music-oriented churchmen in general obtain the *new* reprinting of a musical classic, a two-volume basic reference work containing 15,000 entries covering every important hymn and hymn writer, an indexing of 30,000 hymns, an in-depth source of church hymn information, *Dictionary of Hymnology*, John Julian, 2 vols., [Kregel, \$120.00].

§ That all parish priests, church wardens, treasurers, club officers, in short all who are involved in the business operations of a parish and who desire to inject sparkle and life into the humdrum aspects of parish business, contact Fr M.J. Hammond, St Thomas Church, 2201 Dexter St, Denver, CO, 80207 and request their 1984 Annual Parish Report, *Saturday Night at the Sinema*. Send them a few dollars for expenses and hope that they have an extra copy.



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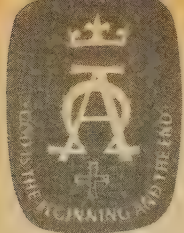
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DEATH IS NOT THE ENEMY

KARL BARTH WROTE, "Life is no second God, and therefore the respect due it cannot rival the reverence owed to God." On the other hand, for secularized persons in a secular society, there is no *First God* and thus nothing due more respect or reverence than life itself. Life and its preservation become more than the necessary conditions for the realization of a measure of self-fulfillment and for capacities to contribute to other persons and to society. They become virtually ends in themselves. The pursuit of health and the preservation of physical life seem to have replaced "salvation," the glorification of God, or the beatific vision as the chief end of man. To the secular person, what theologians call "the conditions of finitude," those inexorable restraints and limitations on human life of which the final one is death, seem repressive since there is nothing real or lasting beyond them. A kind of physical fundamentalism comes into being; the practical dogma is to preserve life as long as medically and technically possible. If God is functionally

designed as one's "ultimate concern" (to use a term of another Protestant theologian, Paul Tillich), the preservation of life becomes one's God. If one's ultimate object of trust is fundamentally one's God, life becomes one's God—or one's idol.

IT IS AS IF DEATH is in every case an evil, a kind of demonic power to be overcome by the forces of life, propped up by elaborate medical technologies. Dramatic medical interventions portrayed in the media become living "westerns." The powers of death are the bad guys, to be vanquished by the good guys, dressed in white coats, rather than white hats. Every delay of death is a victory by the forces of good. Or, to change the analogy, the development and use of costly and dramatic end-stage therapies are seen as the "arms" to be used in a "crusade," a war fought over "holy places" because they were occupied by an alien, and therefore enemy, power. A "crusading mentality" comes into being; almost any means is justified when it will delay the enemy, death.

DEATH IS AS INTEGRAL an aspect of human life as it is of all other biological species. The development of technologies with the prime aim of prolonging life should be seriously questioned if the ultimate result is destined to be a grotesque, fragmented, or inordinately expensive existence.

TODAY'S PRACTICING physicians have accepted—often without knowing it—a far greater priestly role than any of their predecessors. In part this is attributable to the diminished impact of religion in our civilization. To a greater extent, this phenomenon is due to the immense power that medical science has placed in the physicians' hands. However, given the frequent announcements of scientific "breakthroughs," the limitations of their power to diagnose and control diseases are not always appreciated by the public. The emphasis on mortality statistics as a measure of

medical care effectiveness has tended to obscure the fact that most of the time and effort of practicing physicians is devoted to improving the life of their patients. The real enemies are disease, discomfort, disability, fear, and anxiety. Sensitive, perceptive physicians attempt to guide their patients, those who are relatively healthy as well as those who are seriously handicapped and ill, to a perspective in which the preservation of life is not their God.—Richard M. Landau, MD and James M. Gustafson, PhD, the University of Chicago, in a publication of The Church of St Columba, Hanover Park, Diocese of Chicago [Illinois].

IMMORTAL

You pamper yourself into mediocrity when you could forget yourself into immortality

—Samuel Shoemaker



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QUARTER WATCH

¶ A CULTURAL NOTE: Arkansas—which means “South Wind”—is the name of an Indian tribe. The French Jesuits learned of a tribe, probably called Quapaw or Oo-qaq-pa, which the Algonquins pronounced Oo-ka-na-sa. Hernando De Soto, a Spaniard, discovered Arkansas in 1541. French explorers wrote its name as Arkansoa, Arkensa or Arkancas. When the state was admitted to the Union in 1836, it was spelled Arkansas. In 1881 the state legislature finally declared the correct pronunciation to be *Ark-an-saw*.

¶ “AUTUMN GLORY RETREATS” at MORE, our Ozark neighbor, hold promise of the predicted advancement of MORE’s ministry [See page 11]. From early October through the middle of November, 1985, five outstanding 3-day weekend retreats are planned. The following priests are retreat leaders: Joseph Hunt, *Nashotah House*, John C. Powers, *Trinity, Tulsa*, Don Barton, *Good Shepherd, Branson, [Missouri]*, Joel W. Pugh II, *Trinity Cathedral, Little Rock*, O. C. Edwards, *Seabury-Western*. TAD encourages clergy and laity to hurry and contact MORE [Route 4, Box 430, Eureka Springs, AR 72632] for complete information to share with your parish

before a desired session is booked.

TAD BOOK NOTES

¶ THE CHURCH OF THE ASCENSION [25 E. Laurel Ave, Sierra Madre, CA 91024], celebrating its centenary year in 1985, has published “The History of A Parish” effectively written by Catherine Turney, a parishoner and a well-recognized novelist-screenwriter [who wrote the movie script “Mildred Pierce”, winning an Academy Award for Joan Crawford]. For an interesting biography of church growth, send \$15.00 to Church of The Ascension.

¶ “CHOSEN VESSELS”—*Portraits of 10 Outstanding Christian Men*—edited by Charles Turner who wrote the popular EBC Autumn ’82 selection, “The Celebrant”, will be the Autumn ’85 book for EBC. The book outlines the life-expanding spiritual impact that other men had on the ten writers’ lives [contributors such as Harry Blamires, Malcolm Muggeridge and J. I. Packer]. It is worth watching for. More details in MICHAELMAS TAD.

¶ THE LIVING CHURCH reports: A book checked out of a library in Taunton, England, 344 years ago has finally been returned. The borrower was the Bishop of Winchester in the 1640’s. It is not known whether the present bishop is

responsible for paying the £ 3,000 fine owed on the overdue volume. Its title, by the way, is *Book of Fines*.

TAD's RECORD BOOK:

¶ WHEN THE Rt Rev'd Paul Moore, Jr, Bishop of New York, made his visitation to St James, Hyde Park [Roosevelt's home parish] on Trinity Sunday this year, he administered Holy Communion to *four* generations of the Costanza family who received together. They included Lee Ann, who was confirmed that morning; 7 year-old Michael, who received his first Holy Communion; sister Renee; parents Jean and Frank; grandparents Frank and Mary; Aunt

Charlene and Uncle James Delli; and 98 year-old great-grandfather Vito.

¶ 116 YEARS OF ordained service in just one diocese is the record of the Rev'd John Green's family, now that he has completed his 25th year since ordination. Is it a record for three successive generations? John's grandfather, Waterman Gardner-Waterman was a priest for 55 years, mostly as a vicar of Loose. John's father, George, Vicar of Lympne, clocked up 36 years. And now John, who started as a curate in his grandfather's birthplace, New Romney, adds his humble 25 years to the total, seventeen of them as rector of Sandhurst with Newenden, all in the Diocese of Canterbury.

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¶ **MAKES-THE-HEART-GLAD** department: St Francis-in-the-Fields [a most propitious name], Zionsville, IN, celebrated Rogation Sunday in a loving and inventive way this year. Seeds and tomato starts were purchased. The Rogation Service saw the blessing of earth's future produce. As parishoners returned from Communion, they were invited to pick up as many seed-starts as they liked to plant in their gardens. At harvest time the produce will be brought to St Francis to be distributed to the hungry.

¶ **MAKES-THE-HEART-SAD** department: Saddening news of a declining Church of England continues to be fed us by the press; four recent examples: (1) the C of E Men's Society [founded 1899], once numbered 130,000, now has fewer than 4,000 and will soon be disbanded; (2) so few men are seeking Holy Orders in the C of E that pastoral work is suffering and some theological colleges may have to close; (3) The National Bible Society of Scotland reports that the average weekly adult church attendance in England is 9%, compared to 17% in Scotland, 13% in Wales; (4) a survey of 106 British bishops by the "Action For Biblical Witness to Our Nation" showed only 60% of the respondents believe in the Virgin Birth and 63% in the bodily resurrection of Christ.

¶ **IN THE SAME-SAD-MOLD:** 18,100 people [nearly 2,000 from

Canada] mostly young college-age gathered for the last 5 days [during Christmas holidays] of 1984 at the University of Illinois, Champaign-Urbana at a conference sponsored by Inter-Varsity Christian Fellowship. The purpose of Urbana '84 was to bring students and others to a clearer understanding of their privilege and responsibility in *taking the Gospel of Jesus Christ to the world*. The record indicates that 12 or more denominations were represented, including Presbyterian, Baptist, Methodist, Assembly of God, and so on. The official published roll call does not reflect the presence of *one* Episcopalian or Anglican.

¶ **THE REV'D Donald Kreymer**, Rector of Holy Spirit Episcopal Church [POB 516, Graham, TX 76046] has shared with TAD a locally-developed and much-used 12-part meditation series, *A VIGIL OF PRAYER*, which deserves wide distribution in the church. It commences with: (1) The Mighty Acts of God and (2) The Forgiveness of Sins, through (11) The Communion of Saints and (12) Strengthening Us For Service. Those desiring thoughtful and disciplined aid to their spiritual growth should contact Fr Kreymer.

¶ **ANOTHER TEXAS PARISH** performing a rare service to the Church is Church of The Annunciation [600 North Old Orchard Lane Lewisville, TX 75067] whose recto

and staff regularly teach courses dealing with cultic deviations and deceptions facing today's faithful Christian. They have now prepared a new background paper on "*The Human Potential Movement; est and The Life Training*" which needs church-wide circulation. Interested parties write the Rev'd W.E. Blewett, rector.

¶ A CONVENTION NOTE: A recent mailing from a well-known Episcopal publication promoting the National Convention said, "All over the world, people are talking about September, 1985...The

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General Convention will...elect a new Presiding Bishop to lead the Church into the 20th century." *TAD says that's perfect timing.*

¶ SPEAKING OF TIME: The Anglican Digest will come to you—by the Grace of Our Lord Jesus Christ — next time — around MICHAELMAS Day, 1985.

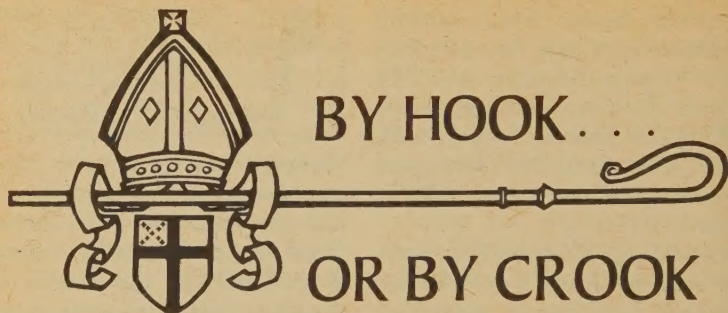
Revised Version

Father Shadley



"It boggles the mind to think that all this took less than a week."

The Rev'd Norman Shadley, *THE RECORD*, Diocese of Michigan



THE FEAST OF THE TRANSFIGURATION (August 6th) will always have about it, since 1945, something of a bittersweet connotation: good news and sad news. For it was just forty years ago this year to the day, that modern, technological, scientific man ("come of age" and all that) dropped the first atomic bomb on unsuspecting civilians, and the nuclear age dawned.

Like all knowledge, nuclear power is in itself morally neutral. It can be used for destruction or it might be used to bring untold good to our world. Yet knowledge in this field (as in so many others) without wisdom and unmatched with moral maturity, soon becomes a demon.

FOR THE HARD TRUTH, which we are so slow to accept, is that mankind needs saving: saving from ourselves, and saving from our strengths just as much as from our weaknesses. So, education is *not* enough. We need a Savior. It was G.K. Chesterton who used to say that he became a Roman Catholic because he felt that only the Roman Catholic Church knew how to deal with sin! We may not agree with him, but surely we *must* agree that the Church of Jesus Christ was primarily founded to bring salvation, healing and forgiveness to our world. That must be the baseline of all deliberations as a Church (even in General Conventions and Synods). A "titanic" situation demands more powerful resources of help than mere discussion groups!

It was Teilhard de Chardin (certainly no pessimist) who reminded our century that in the end there are only two alternatives: adora-

tion or annihilation. So the transfigured Christ led his disciples to the mountain of adoration. Does His Church? For the Church is not here to provide the bromide of escapism or to offer a Disneyland built merely upon the sands of self-improvement. Jesus saves. Amidst all the other agendas of the Anaheim Convention that is the call which needs to be clearly trumpeted with urgency.

FOR IT IS the urgency of *that* call which in the end is good news and glory, and it needs to be heard even here and now right in the middle of it all—right in the middle of the sad news (exactly where transfiguration always most powerfully occurs). The “exodus” of which Jesus speaks with the prophets of old on that mountain was the triumph of glory over sin and of the power of adoration over the lust for annihilation. And that is what we should be talking about in the counsels of the Church. For we must not permit the pessimism and fear of nuclear annihilation to have the last word. We must refuse to apologize for the central refrain of the Church in every age (nuclear or otherwise): “There is no other name given under heaven whereby we may be saved, except the name of Jesus.” That’s the last word and it’s good news!

—The Rt Rev’d Michael Marshall, *Episcopal Director*

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